

thou art the conveyer, Aotfi, of this
 wealth: quickly
 bestow permanence upon our progeny,¹
 10. Thou protectest with uninjurahle,
 irremoveable
 defences (our) sons and grandsons:
 remove far from
 us celestial wrath and human
 malevolence.²
 11. Approach, friends, the milk-yielding
 cow with
 a new song, and let her loose unharmed.³
 12. She who yields immortal food to the
 powerful,
 self-irradiating band of the MAKUTS, who (is
 anxious)
 for the gratification of the self-moving
 MARUTS, who
 traverses the sky with (the passing
 waters), shedding
 delight*
 13. Milk for BHABADW^JA the two-fold
 (blessing),
 the cow that gives milk to the universe,
 food that
 is sufficient for all.
 14. I praise you, the (company of
 MARUTS), for
 the distribution of wealth; (the company
 that), like
 INDRA, is the achiever of great deeds;
 sagacious like
 VARUNA; adorable as ARYAMAN, and
 munificent as
 VISHNU.

i *Sdma-Veda*, x. 41, n. 973.

* *Sdma-Veda*, n. 974.

³ The milch cow, *dhenu*, is here introduced because this is the first of a series of stanzas of -which the *Maruts* are the deities, either with reference to the milk which is their appropriate offering at sacrifices, or to *Pri&ni*, the myihological mother of the *JMaruts*, in the form of a cow.

⁴ The text has only *sumnair-evaydvarl*: the first is explained by the scholiast, being with the means of happiness, *sukkahetu-Ihutaih*, the substantive being implied in the compound attributive *ofdkenu*, or *evaydvari*, from *eva*, who or what goes, as a horse, or the water of mid-air, the rain, and *ydvari*, she who goes with, *taha ydfi yd*, that is, who proceeds with rains, giving pleasure to others, *anyeshdm xikkdrtham vrisktijalaUi gaha gachMantL*